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SOCIAL PROGRESS



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SOCIAL PROGRESS

Three Crosses

A Good Friday Meditation

BY R. WORTH FRANK *

THREE crosses were raised on Golgotha on the first Good Friday of history. On the central cross Jesus was crucified; on the other two crosses two thieves were nailed. In the long development of Christian life and tradition three crosses may be said to shadow forth the nuclear truth of Christianity. There is the cross of Christ as an historical fact, as a symbol of ultimate reality, and as a way of living. The cross as fact, as symbol, and as method, suggests the main lines of this Good Friday meditation.

There is, first of all, the well attested historical fact that Jesus was put to death at a public execution by the Roman method of crucifixion, a punishment, as Renan says, "reserved for slaves and for cases in which it was desired to aggravate death by making it ignominious." Between the Last Supper and His death occurred a succession of bitter, tragic events crowded into a brief period of from ten to fifteen hours. He who had come to seek and to save that which was lost tasted and saw only the weakness, cruelty and ingratitude of men in His last hours.

The Cross—A Fact

This historical fact of the crucifixion of Jesus will stand, so long as human history continues, as a witness to the efficient power, pitiless cunning and temporary triumph of human evil corporately organized. The death of Jesus was not effected by a catastrophe of nature, by earthquake or lightning stroke, or by the homicidal attack of jealous, envious or incensed individuals. His death was a public execution at the hands of the state and the church, the chief institutions into whose charge men had committed and still commit their secular and spiritual destinies.

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The problem of evil in the abstract has tormented philosophers from the beginning. No one has proposed a solution satisfying to all minds. The pain and suffering evident in the evolutionary process and nature "red in tooth and claw" have bewildered and confounded sensitive minds down to the latest present. The problem of evil in the concrete has been regarded as localized chiefly in the individual sinner by evangelical Christianity. The personal and private sins of individuals have claimed the almost exclusive attention and redemptive efforts of the Protestant church hitherto. None of these crucified Jesus. It was corporately organized evil in the form of those super-personal entities, social institutions, that put Him to death. Evil as a theoretic problem, pain and suffering that run like scarlet threads through nature, the individual sinner as an object of redemption, these have been and are inescapable concerns of religion. But it was evil incarnate in the collective arrangements of men, the depravity of powerful, blind and selfish groups, which begot this day of suffering and made the cross a sign of the epic tragedy of mankind. Here we see, in the language of Reinhold Niebuhr, how "the evil impulses in men may be compounded in collective actions until they reach diabolical proportions."

We need to remember, what is so often forgotten, that it is not the calamities in physical nature or the sin of single and separate sinners but collectively organized evil which constitutes the most sinister obstructive and destructive force that Christians have to encounter. It is to pagan nationalisms, hard and complacent ecclesiasticisms, greedy commercialisms, ruthless industrialisms that we must look for the cruelties and brutalities which waste human life most extensively. We all share in this evil. To bring forth fruits meet for repentance must mean something more than an individual change of heart and a pious spirit. It must mean a persistent active loyalty to causes that grapple with organized evil in high places. Penitence must assume the burden of responsibility for a Christian transformation of society. The cross as an historical fact reveals the deep blackness and demonic power of sin that is socially shared and collectively organized.

The Cross—A Symbol

Then there is the cross as a symbol of the nature of ultimate

reality. The cross on Calvary was not simply one event among countless other historical events. Because of Easter Sunday the cross on Calvary became a symbol of something beautiful and precious at the heart of the universe. What was a symbol of great shame in one age has become a symbol of a great and abiding love to succeeding ages. Its message is that when we penetrate the surface layers and reach the core of things we find redemptive love pulsing there.

Professor W. E. Hocking has said that "The history of human thought has been very largely controlled by the fact that to some men the rock is the impressive and sufficient type of reality, to others the person or mind." Christian thought has been controlled by the belief that the person of Jesus on the cross is the most impressive and sufficient and sublime symbol of reality. It has affirmed that the universe is not a vast, impersonal mechanism grinding on its deterministic way heedless of the life which has appeared on our planet. It refuses to acquiesce in the view that the evolutionary and historical changes which we partially glimpse are meaningless driftings of the cosmic weather, as idle as the ripples and waves of sand on the sand dunes. It boldly believes that the universe is the handiwork of God, of a creative moral spirit who is infinitely more moral, infinitely more loving, as He is infinitely greater than we are. This is the venture of religious faith. And what is faith? Dean Inge has defined faith as "the resolution to stand or fall by the noblest hypothesis of reality which we can frame." That redemptive love is at the heart of things is the noblest hypothesis which the Christian can and must formulate as he faces the facts of Good Friday and the Easter morn.

Some people have surrendered this faith. Many are tempted to relinquish it. Why? One reason for this loss of faith is that an impersonal and inhumane social order makes faith in a personal, benevolent and redemptive God difficult if not impossible, especially for the downmost victim of that order. Ernest Fremont Tittle has forcibly expressed this vicious trend of a loveless social order to destroy faith in a loving God. "We pay for our social cruelties by the loss of our religious convictions. We pay for our slums, our drab and smoky mill towns, by the obscuration of our vision of God. We pay for our trust in 'reeking tube and iron shard' by a growing blindness to those spiritual realities

which have been the vision of seers, the experience of saints, and which alone have power to help us when our hearts begin to ache." Religious institutions which are indifferent to or which silently acquiesce in these social cruelties are partners in "man's inhumanity to man," an inhumanity which makes thousands forsake when they do not scorn and hate the God of morally complacent Christians. The cross of Christ is the symbol of the nature of ultimate reality. That is a central conviction of the Christian. But when this conviction is not ethically productive of justice, good will and love in the more immediate reality of personal and social relationships then the goodness of God becomes problematic if not incredible for those who are victimized by those unethical relationships.

The Cross—A Method

Finally the cross signifies a method or way of living. Jesus never professed to give an adequate philosophy of the evil and tragedy of life. Those deeply human words, "My God! my God! Why hast Thou forsaken me?" suggest that even He may have been mystified by the evil and agony which so darkly traversed and concluded His uniquely good life. But Jesus did exhibit and exemplify the way by which men can overcome the evil in the world. And that is the way of loyalty to love, of sacrificial social-mindedness, of vicarious living for the Kingdom of God. It is perilous to attempt to compress so rich and vital a thing as the Christian religion into a sentence. We trust we do not miss it altogether or mutilate it too much when we say that Christianity means that the way of love is the way of life, a way of life exemplified in Jesus and in which His disciples are empowered to walk by the spirit of God.

What would happen if we made the way of love the way of life in all our social relations? A Christian revolution! But we are too timid or too cautious or too unbelieving or too selfish to attempt this revolution. We have been afraid to experiment with love and good will in any wide and adventurous manner. We have tried these in the family and found them amazingly fruitful. Indeed, they are now declared by psychologists and sociologists to provide the only basis upon which the family can find peace,

(Continued on page 27)

The Highest Law

“God offers to every mind its choice between truth and repose. Take which you please—you can never have both. Between these, as a pendulum, man oscillates. He in whom the love of repose predominates will accept the first creed, the first philosophy, the first political party he meets,—most likely his father’s. He gets rest, commodity, and reputation; but he shuts the door to truth. He in whom the love of truth predominates will keep himself aloof from all moorings, and afloat. He will abstain from dogmatism, and recognize all the opposite negations, between which, as walls, his being is swung. He submits to the inconvenience of suspense and imperfect opinion, but he is a candidate for truth, as the other is not, and respects the highest law of his being.”

—Ralph Waldo Emerson

Personal Salvation and Social Conditions

BY JOHN C. BENNETT*

CHRISTIANITY is a religion of salvation. The salvation which it promises to those who fulfill the conditions is not merely escape from future punishment or the blessedness of existence in heaven. No, Christian salvation includes a higher quality of living now, in this world—"I am come that ye might have life and have it more abundantly." It should mean the realization in this life of our human possibilities. It should mean that we are in this life on the road to Christian character and to Christian joy and peace even in the face of the frustrations of life.

Personal salvation thought of in these terms depends in part upon the external circumstances which surround the life of the individual. The development of persons can be blocked by the social environment. It is important that when this is said that it be said with discrimination. There is a false environmentalism which suggests that men are merely creatures of external circumstance and that the manipulation of social conditions is the one secret of human fulfillment. Such a position is false. It is, however, no more false than the common assumption among Christians that the soul is a purely spiritual entity independent of the body and of the social environment and capable of salvation by itself.

We can preserve a balance between these two one-sided positions if we recognize that spiritual freedom to rise above circumstance is a gift and an achievement belonging to the higher stages of human development. We are not born with it. We are born with the possibility of developing it—a possibility which may be frustrated by social conditions in our most formative years. The developed person may be able to turn all adversity into the stuff of character. A Kagawa can go into the slums to live and contract some of the diseases of the slums and become more of a saint in consequence. But what is true of developed persons is not true of children and it is only partly true of average men and women.

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Children in their most formative years can be warped and stunted by malnutrition, by bad housing conditions, by an atmosphere of squalor and hopelessness, by the perverted ideals and expectations which are encouraged by many social institutions, by the contagion of delinquency. Average men and women can be crushed by too great adversity.

To emphasize this side of the truth is not to suggest that people should be coddled and cushioned against all difficulty. What we must seek to overcome are those conditions which block the spiritual development of persons before they have won the freedom of spirit which would make them capable of rising above them. It is because the spiritual is moulded in part by the material that the task of changing material conditions is a part of the work laid upon us by spiritual religion.

There are those who suggest that even though social conditions do crush and pervert the weak there are cases enough of individuals who have triumphed over seemingly hopeless handicaps and that therefore we can regard such handicaps as a means of securing the survival of the fittest. There are at least three fallacies in that position from the Christian point of view. The first is that even the strong who come through could have been blocked in childhood by a slightly different combination of external circumstances. They have had things in their favor which their own superior fitness did not create. The second is that the kind of toughness of body and mind which makes for survival under such handicaps is not necessarily a quality superior to the undeveloped gifts and virtues of those with more sensitive spirits or with less physical stamina who go under in the struggle. But, most important of all, it is utterly contradictory to the Christian view of life to be complacent in the face of the obstacles which prevent any human soul from developing to the highest degree along the lines of which it is capable. Also, there is something peculiarly indecent in this complacency when we find it among people who have themselves been spared those obstacles.

We shall now consider some of the external conditions which place obstacles in the way of the salvation of individuals.

1. A general condition of poverty, squalor, ignorance, lack of opportunities

It should be enough to point to the higher death rate and the

more widespread delinquency which are characteristic of such a condition. We are most accustomed to think in terms of the degrading effect of city poverty. On a recent trip to the South and Southwest I saw for the first time another type of poverty, the rural poverty in which millions of white and Negro cotton tenants live. It has become a well known fact that these people—living in squalid little shacks, undernourished because of their inability to grow food for their families on their single-crop farms, with no more than the equivalent of a few hundred dollars yearly income, always in debt to the landlord, threatened with violence when they attempt to organize to improve their condition—touch bottom in America in their standard of living, in their poverty, and in their feudal dependence.

One discovers among more comfortable people the idea that this whole class of persons is completely hopeless, that nothing can be done with them or for them because they are worthless and shiftless—the dregs of society. But the important thing to observe is that in the case of these people as a group their very faults are encouraged by the conditions under which they are forced to live.

In a recent authoritative study of the situation of the cotton tenants called, "The Collapse of Cotton Tenancy" the authors emphasize this point. They say: "It is a notorious and shameful fact that the stock arguments employed against any serious efforts to improve the lot of the cotton tenant are based upon the very social and cultural conditions which tenancy itself creates. The mobility of the tenant, his dependence, his lack of ambition, shiftlessness, his ignorance and poverty, the lethargy of his pellagra-ridden body, provide a ready excuse for keeping him under a stern paternalistic control. There is not a single trait alleged which, where true, does not owe its source and continuance to the imposed status itself."*

We must think not only of the adults who may at this stage be difficult to change but also of the children still in their formative years who are caught in a vicious circle which can only be broken by a change in external conditions.

2. Unemployment

I am dealing with unemployment separately because I am thinking not of the poverty which unemployment brings to families, but

* Page 22. University of North Carolina Press.

of the idleness which goes with it, of the sense of no longer being a part of the ongoing life of the world which it creates, of the loss of family morale which so often results from it. The churches and the social agencies can help to adjust individuals and families by the hundreds and thousands but large scale forces over which they have no control throw individuals and families out of adjustment by the millions. Unemployment is bad enough when it leaves men in middle life without occupation. Its spiritual effect is doubly serious in the case of youth. There are four or five millions of young people in our country today who have never had a steady job, who have never had the chance to learn habits of cumulative work, who have not been able to earn enough to marry and have homes of their own, who cannot have the sense of being wanted or belonging to the community. Many of these young people have had training which will be too rusty when jobs do open up and they are doomed to a life of vocational frustration. Many of them will win through to significant living in the face of these odds; but many who are no weaker or stronger than the more privileged readers of these words will, because of these external circumstances, drift into a meaningless existence. External conditions constitute for them a great spiritual danger.

3. *War*

In war we see one of the clearest cases of the undermining of spiritual welfare by large scale social forces. This is true both of international and civil war. When war comes to a society its most obvious effect upon persons is to mow down the best, to cut off millions of them before they have had a chance at full human development in this world. But, it does even worse than that; it makes persons instruments of destruction. It makes sensitive men callous and callous men brutal. It destroys all regard for truth. It creates a blind hatred of persons. It makes human life cheap, cheaper by far than shells or guns. War brings a degradation of the moral climate as a result of the habit which it fosters of counting human life cheap. For any society to be engulfed in war is for that society to endanger the personal spiritual welfare of its citizens.

4. *The climate of ideals and opinions created by social circumstances.*

A social system of which the mainspring is acquisitiveness can-

not fail to overdevelop the self-regarding aspects of human nature. The most convinced defenders of our present economic system would claim that its strength is that it makes people efficient by appealing to self-interest. They would go on to say that such a system is in the long run most productive and therefore best for the common good. This is not the place to discuss that point. What should be emphasized here is that modern society expects men to be selfish, offers very few vocations which do not in the first instance appeal to selfish motives, sets off as most successful those who have been able to amass the greatest wealth for themselves, exercises day after day and year after year in the life of the average man his more selfish motives. I do not say that many do not rise above this universal pull of self interest and that many whose vocation may be cast in this profit-making form do not actually put the interests of their employees and the public before their own interests. All that I am suggesting is that the social pull is the other way.

"The money making way of life" as it has been well called has created in our society a false scale of values which colors the attitude of Christians. Doubtless there will always be snobbishness of some kind so long as we are human. We shall never fully rise above the desire to look down upon others. Saints will feel spiritual pride towards sinners and the radical reformer will have contempt for the conservative and *vice versa*. But there is something peculiarly crass about the snobbishness which is created by great economic inequality. Men will always pride that which sets them off from their fellows and when wealth sets them off, wealth will pervert their standards. A society which encourages people to place wealth near the top of their scale of values is diametrically opposed to what Christianity means. It can hardly be reconciled with loyalty to one who affirmed: "how hardly shall they that have riches enter into the Kingdom of God."

One further example of the effect of a social situation upon the spiritual climate is to be seen in the way in which our society depersonalizes life, puts things above persons, uses persons as mere tools or hands in the pursuit of profit or of imperial ambitions. As has been suggested, war is the great cheapener of human personality. Our economic system in its subordination of personality to profitmaking has the same general effect. There is a close re-

lationship between our sense of the value of persons and our apprehension of God. What undermines one will in the long run undermine the other.

There is another type of spiritual climate which profoundly controls the personal lives of the individuals who are exposed to it and that is the deliberate attempt made by governments to regiment public opinion, to make average, kindly folk haters of Jews or Communists, to poison their minds with the war spirit, to make it impossible for them to know the truth. Trends in the direction of this kind of control of opinion are very obviously related to the spiritual life and opposition to them is the business of the churches.

It is one of the reasons for the universal adequacy of the Christian religion that it is not so remote from common life in its spirituality as to ignore the importance of external conditions. Jesus at the beginning of his ministry made it clear that he did not concern himself with souls apart from bodies and conditioning circumstances. He used these words from the sixty-first chapter of Isaiah to describe his mission:

“The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.”

The healing work of Jesus shows that he was not indifferent to the bodies of men. Again and again he shows an interest in food in its relation to real need. In the Lord's prayer there is the petition: “Give us this day our daily bread” which preserves at the heart of Christian worship this emphasis upon the importance of the material. The fact that in the sacraments of the Church bread is used as the symbol is for many Christians a further indication of the importance of the material for the Christian religion. Jesus took up an attitude of extreme independence towards the Sabbath on the ground that this institution held most sacred by the Jews was in practise regarded as of more significance than the meeting of common human needs. “The Sabbath was made for man and not man for the Sabbath.” In his attitude towards this institution he indicated what the Christian attitude should be towards all institutions which obstruct the welfare of persons.

Human Aspects of Industrial Life

BY S. F. SHATTUCK*

THERE was a day, and some of us can remember it, when a person with an idea, and enough capital, might organize a business around that idea, hire and fire as he pleased, with little or no sense of responsibility for the people in his employ. His function as manager or owner of his business was considered to be purely economic. Success was currently measured solely by the balance sheet. Men and women were too often thought of as merely a means to an economic end. In the same breath, it will be admitted that, unless a person makes an economic "go" of his business, he can contribute little through it to the lives of the people who have cast their lot in with him, no matter what his desires may be in that direction. A business venture must survive or all relationships dependent on it fall apart.

Just now we are emerging from the deepest depression of all time and, on the heels of it, we are entered upon an era of unprecedented social legislation, all of which emphasizes the fact that our industrial organizations must now be regarded not only as economic structures but as social units as well. To some leaders of industry this evolutionary idea is no jolt. They have striven for years to make their enterprises behave as good citizens should behave. Other industrial leaders are having an unhappy time. No longer can they hire and fire with impunity. At every turn they encounter new laws which force consideration of the welfare of others. Wisconsin's Unemployment Insurance Law is now fully operative. The Wisconsin compensation law becomes more stringent with each session of the Legislature. On January 1, 1937, employees and employers began their payments to the federal pension plan. The National Labor Relations Act seeks to safeguard collective action on the part of employees.

Leadership of industrial groups in this socialized age is no bed of roses. As one faces our confiscatory tax laws, and the flood of

* Ruling Elder in the Presbyterian Church of Neenah, Wisconsin. This article was part of the 1936 Report of the Industrial Relations Committee of the Synod of Wisconsin.

modern social legislation, many managers are truly between the devil and the deep blue sea, regardless of their social attitudes. Very definitely these times demand leadership that excels in economic, technical and sales techniques, and that also measures up to a high level of social concept. Too seldom are economic skills and adequate social attitudes found in the same personality. How often, for instance, have we seen trained technicians muddy things up in their human contacts and, by the same token, we frequently observe over-enthusiastic humanists "go hay wire" in their economic judgments. The ideal man combines in his person both attributes, but such combinations are none too plentiful.

The Working Force as a Social Unit

Let us now consider the working force of any factory or mill. Let us view the workers (manual and clerical) as a social rather than as an economic unit. Here they are with all the cravings and desires, joys and sorrows, hopes and aspirations of the people who make up our Churches,—the difference being that in industry they are closely associated together for five or six days each week and they are bound by economic ties. We would discuss this matter from the standpoint of the commonly held opinions, or sentiments which take form wherever people are associated together in a common task and, without which, there would be no social cohesion.

We are accustomed to thinking of wages, hours, living costs, working schedules, technical changes, supervision, overtime policies, rest periods, rents for company houses, etc., as objective things, which, in a sense, they are. We commonly overlook the more important social fact that all of these factors and features of industrial life are focal points around which individual and group sentiments form. These sentiments, whether logical or non-logical, become very real. Around them group loyalties cluster. When an issue comes up as between management and men, concerning any one of these factors, we sometimes observe a logical, hard-headed, analytical manager confronted with a consolidated position of employees which appears to him utterly illogical. Often the man at the top lacks the social insight to deal fittingly with such phenomena. He is apt to make the sledding harder for himself by failing to discern that a body of sentiment has taken the place of fact. He fails to realize that sentiments so formed act on the

thinking of the group as if they were truths, and that the convictions of the group become cast in those molds.

Planning for Industrial Understanding

The overwhelming majority of people in industrial life are reasonable, peace-loving folk. Sometimes a distorted situation, into which misunderstanding and hard feeling has crept, can be melted up, and re-formed. But why wait for misunderstanding to develop before doing something? Even a thoroughly good morale and a sound relationship can be undermined if too long silences are allowed to exist between employees and management.

A writer in a recent service letter of the National Industrial Conference Board says—

“Customer good will has been sought with all the skill and art which money could purchase. Employee good will, which is just as important for uninterrupted production and is just as much swayed by human appeal, has been largely taken for granted or ignored.”

This terse observation says in so many words that mutual understanding and cooperative attitudes in industry must be earned. They never just happen. When achieved, they are the result of merit and hard work. The situation must be so planned that the time and thought of all concerned are taken up with processes that lead to constructive solutions. To illustrate, what, do you think, would happen to international relations if the experience of a group of English students, following the war, could be extended to numberless other groups from the nations of Europe?

“A silk hosiery mill near Vienna, Austria, was closed, throwing several hundred people out of employment. A group of 66 English students, at their own expense, went over there to live with them. These young Englishmen worked on rough land, belonging to the municipality, leveling and draining it for garden plots. Out of this friendly project was started the first unemployed allotment association of Austria. One Austrian wrote, ‘It has been wonderful. Of course the work did not seem so big; but that English students should come over here, paying all their own expenses, to work hard side by side with Austrians in our little village, is beyond the horizon of most of the people.’ ”

In our own country the Quakers are pointing the way. This

summer, all through the eastern and southern states, in troubled areas, were camps of young men and young women working at hard labor and learning at first hand, the problems and the thoughts of the people. Some of these camps were in coal mining towns, some near steel mills, others where textile mills are prominent. Each young man or young woman paid his or her own keep (about \$50.00 for 8 weeks) and contributed eight hours of labor per day. Off hours were taken up with recreation and with discussion, under trained leadership, of the problems that were bothering that district. Citizens, workmen, labor leaders, and employers were invited to participate. All discussions were pointed toward constructive and peaceful solutions.

So it is in the relations of employees and management. The price of cordial relations is the expenditure of limitless time and thought upon the relationship that is desired. Specifically, mutual understanding in industry requires:

1. A few simply stated policies, preferably policies that representatives of employees have had a part in framing.
2. That all members of the management adhere to the adopted policies.
3. That supervisors be schooled in the letter and spirit of those policies; that they be coached in the principles of personal leadership, teaching not bossing; working with, not for. That they be kept informed on company programs, so that they can interpret to employees the social and economic problems of the company.
4. Some simple or, if need be, a formal conference method where, regularly, there may be an unrestrained exchange of views between the employees and management.
5. Advance information and time for mental preparation concerning technical or work changes that affect the habit life of employees. Avoidance of abrupt changes so far as is possible. The larger the group, the more time is necessary to get necessary changes understood.
6. Means whereby grievances may be promptly adjusted.
7. Above all, recognition and respect for individual personality which is the corner stone of the religion of Jesus and without which no enduring industrial relationship can exist.

Where Cross the

Peace Activities in Churches

Formation of "A Peace Committee in Every Church" and other religious groups throughout the world is being promoted by the Church Peace Union and by the "World Alliance for International Friendship through the Churches." This action follows approval of the plan during recent months by these organizations and by the International Peace Congress at Brussels last fall. Joint efforts toward this end are to be made in America by the Peace Union, World Alliances and the Federal Council of Churches. Dr. William Pierson Merrill is President of the Union, and Harry N. Holmes is Associate Secretary of the Alliance. Through the Committee of Social Education and Action, Presbyterian churches have a ready channel of cooperation which it is hoped they will use for active participation in this movement. The General Assembly of 1936 urged the appointment of such a committee in every Church, Presbytery, and Synod for the purpose of directing the study and activities of the churches in relation to peace and other pressing social questions.

The Church Acts Against Lawlessness

Last August, a negro was lynched in Dalton, Georgia. The local ministers and an organization of Georgia's church women condemned the laxity of the police on whom they squarely placed the blame for the lynching. Here was the Christian church in action, too late to prevent a disgraceful execution, but not too late to indicate to the world that Christian public opinion will not accept submissively incidents of lawless violence. In January, 1937, a grocer in Dalton was assaulted by two negroes, and again the talk of lynching spread through the town. This time, the public officers responded to the earlier criticism and prevented the lynching. Social action by the churches, giving definite form and expression to public opinion, had spurred the police to a new sense of civic duty and to new courage. This is an isolated example, only because churchmen too often hesitate to express that type of Christian opinion that by its directness,

ded Ways of Life

simplicity and purity would win the concurrence of all right-thinking groups in the community and challenge the citizenship to a new sense of civic responsibility.

Needs We Must Meet Christians who recognize all men as their brothers must be deeply concerned with the picture that the President of the United States painted of this country in the midst of his inaugural address.

"In this nation I see tens of millions of its citizens—a substantial part of its whole population,—who at this very moment are denied the greater part of what the very lowest standards of today call the necessities of life. I see millions of families trying to live on incomes so meagre that the pall of family disaster hangs over them day by day. I see millions whose daily lives in city and on farm continue under conditions labelled indecent by a so-called polite society half a century ago. I see millions denied education, recreation and the opportunity to better their lot and the lot of their children. I see millions lacking the means to buy the products of farm and factory, and by their poverty denying work and productiveness to many other millions. I see one-third of a nation, ill-housed, ill-clad, ill-nourished." The President said that he painted this picture, not in despair but in hope,—“because the nation, seeing and understanding the injustice in it, proposes to paint it out.” With this high purpose, Christian men and women find themselves in accord. Beginning with the injustice in our home town, let us proceed “to paint it out.”

Child Labor Passing In 1920, the General Assembly of the Presbyterian Church demanded “the protection of children from exploitation in industry, agriculture or trade, and from work that is dwarfing, degrading or morally unwholesome.” In 1936, the General Assembly went on record “in favor of the adoption of the proposed Federal Child Labor Amendment to the Constitution of the United States, which will make possible the enactment of national child

labor laws." If the Christian friends of this amendment are alert, it may win the approval of the necessary thirty-six states this year. Twenty-four states ratified prior to 1937. The Commonwealth of Kentucky ratified the amendment on January 13, 1937. A few days later, Nevada and New Mexico ratified.

One of the most encouraging and fine-spirited acts in connection with this long fight for ratification was the act of former President Herbert Hoover who within two days after President Roosevelt had addressed a letter to the governors of the states which had not yet ratified, issued a statement likewise urging ratification. Thus the controversy is lifted above the level of partisanship. Those who want adequate standards and sufficient administrative force to protect the children from their exploiters will find their efforts tremendously strengthened when the Federal Government begins to act under the powers conferred by the Amendment. Whatever elements in the nation may be disappointed by the outcome, the children will gain. Help them.

Local Churches In Action

Local church committees on Social Education and Action have been doing splendid work in New York Presbytery. In one church, there has been an active program of cooperation with the social service agencies in the neighborhood including the assignment of volunteer workers teaching mothers' classes and caring for children. In a second church, the committee has sponsored an exhibition of newspaper clippings and posters concerning the problems of war and peace. In a third church, a series of conferences has been held on Christian Citizenship with leaders of public thought speaking on the proposed charter for the city and other timely civic topics. Two other churches, one a white congregation and the other a negro congregation, have exchanged ministers, and in each case, the visiting minister was accompanied by his choir and a delegation of his own congregation. In addition, the churches are sponsoring trips to unfamiliar areas of the city, inter-racial trips, industrial trips, slum clearance inspections and trips in the interest of art and education. Other churches could wisely imitate what these New York City Churches have been doing.

Toward International Friendship

The racial and inter-denominational observance of Race Relations Sunday on February 14, 1937, was the occasion of many cooperative services. Pulpit exchanges, exchanges of choirs between white and negro churches, union services of negro and white young people's groups, and inter-racial mass meetings were features of the day. Many other churches will use these stimulating suggestions in promoting friendship and understanding between these two groups of Christians.

During the fifteen years since Race Relations Sunday was instituted by the Federal Council of Churches, "the improvement in relations between the races in the south has been remarkable," according to Dr. James Hardy Dillard, after whom Dillard University in New Orleans is named.

Churches and the Flood

The Ohio and Mississippi River floods created an emergency for social service that the churches in the regions affected were quick to meet. In the city of Louisville where the largest loss of life and most serious property damage occurred, Mayor Neville Miller organized the Committee on Morale and appointed as chairman, Dr. H. H. Sweets, secretary of the Presbyterian Church (U.S.) Committee on Christian Education. Ministers of the city and in the other flooded towns worked tirelessly to restore hope and to give relief. Churches in cities near the afflicted regions opened their doors to house and feed hundreds of refugees until they could return to their homes. Seldom has America seen so hearty and complete an expression of Christian charity.

The flood emergency gave the churches a great opportunity to prove their worth as builders of morale, as dispensers of charity, as spiritual servants to all people regardless of race or creed or economic condition. The churches magnificently met this opportunity. Shall we not aid those who were wounded or exhausted in the struggle? Send your contribution for the restoration of damaged churches and manses to the Treasurer of the General Assembly, Land Title Bank and Trust Company, Philadelphia, Pa. Do this today.

A New Person in a New World

God make me honest! for I find
This burdened world weighed down with
lies;
To thoughts and habits we despise
Man stands enslaved with all his kind.

God make me kind—for I have seen
That all these souls for whom Christ died
Must be my brothers, though my pride
Or theirs stand like a wall between.

God make me fearless—unafraid
Before the world to do thy will;
Give me to visit Calvary's hill,
And understand the price He paid.

God make me look Him in the face,
And pledge again my loyalty—
Though it should mean the cross for me,
I choose His way and seek His grace.

—*Gertrude H. Howard.*

The Church's Task

BY HERMAN C. HUMKE*

NEARLY all Christian believers today hold that Communism and Christianity are so completely at variance, that they can never be reconciled. With this position I am in accord, but the reasons for my own attitude may differ greatly from those of many who share the same conclusion.

Atheism, one of the most serious charges against Communism, is itself the result of a more fundamental defect. And, as a matter of historic fact, the Russian Church was so closely aligned with intrenched interests that its overthrow was inevitable in any successful proletarian revolution. I have not forgotten that Jesus said, concerning the Church, that "the gates of hell shall not prevail against it." But I also remember that the Church of which He spoke was an institution founded upon the fact of human beings confessing "Thou art the Christ, the Son of the living God." When a Church fails to express the spirit of Christ, and becomes a curse to downtrodden humanity, it no longer deserves to live.

Communism is not necessarily atheistic, but it is basically a materialistic interpretation of life. It assumes that all human needs are essentially economic or political. God and religion are not so much denied as ignored; they are not regarded as vital human needs. Furthermore, Communism holds to a philosophy of force. It believes that economic well-being can be attained by a violent overthrow of the present system; indeed, that it cannot be attained in any other way. In short, it is a system of reliance upon the outward rather than the inward. There are many other principles which Christians can never accept. For example, the deceitful and pernicious doctrine that the end justifies the means. But enough has been said to make it evident that the Communistic and Christian ways of life cannot be brought into accord.

That there are worthy elements in Communism we would not question. Its zeal to improve the lot of the underprivileged is most commendable. Of course we cannot accept the good qualities without exposing ourselves to contamination by the bad quali-

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ties. But, on the other hand, neither is it possible to overcome the influence of this philosophy which is corrupting the thinking of the world by means of a fanatical and unthinking anti-red campaign. The alarming spread of Communism cannot be halted by police power, but only by setting truth over against error.

Thus we see the Church's central challenge in the light of present-day movements. It is clearly the task of fearlessly witnessing to the truth, for "the truth shall make you free." Yes, free from the encroachments of Communism, and the more menacing threat of Fascism. That there are Communists in this country and that their ranks are increasing none would deny. But the amazing fact is that the Church seems to miss almost entirely the responsibility which this places upon her. Despite the mortal dread that many people have of the spread of the enemy forces, we seem to be perfectly willing to develop exactly the kind of a life philosophy which is inherent with them. We condemn Communism for its materialism and then proceed to build a parallel civilization that is equally materialistic. We resist Communism because it appeals to force in attaining its end, and then calmly proceed to use force to reach our own objectives.

A conspicuous example of this trend can be observed in Germany. Although many factors were involved, it is quite certain that Adolf Hitler was originally elected chancellor of the German nation because a free people, acting at a popular election, expressed their fear of the encroachments of Communism. They feared Communism because it is materialistic and because it resorts to violence, so they submitted to a dictatorship which has since proven itself similarly materialistic and given to the use of violence. To be sure the Church has been retained, but it has been largely stripped of its freedom and its spiritual power.

The present Spanish struggle presents a like situation. Communists, together with other liberal groups, succeeded in bringing about a revolution. It was accomplished without bloodshed and by constitutional means. Then the reactionaries, the dispossessed noblemen, the professional army—in short, the Fascists—aided and abetted by the Church, sought to regain control by means of armed force. They plunged the country into one of the most tragic civil wars that have ever been witnessed. What the result will be it is impossible to foretell, but in all probability the hope

of a republic has disappeared. In like manner the whole civilized world is marching blindly into a vicious circle which, except the wild stampede be halted, must lead to destruction.

What is the way out? Only for the Church to awaken from its slumbers and build a new civilization which is constructively spiritual, which recognizes God as the highest authority, which refuses to resort to the futility of violence, and which offers to humanity a revitalizing service such as no secular movement can possibly render. We are living in an age in which the family altar has almost disappeared, Bible study is rare, Sunday School attendance is waning and Christian people are so preoccupied with secular interests that they can give only the remnants of their time to the Church and her program. We are living in a day in which the prayer meeting has become obsolete, and "Bank Night" at the motion picture house holds a stronger appeal than any kind of program that church or school can offer. We live in an age in which people have voluntarily given the Sabbath to commercial and amusement interests and invited the return of the iniquitous saloon, until now we have three times as many places dispensing intoxicating liquors as we had at the very peak of the pre-prohibition days. We live in a day in which some states are considering the desirability of paying the expenses of government by means of a legalized lottery. Gambling is rapidly reaching alarming proportions everywhere.

The Church is face to face with a most stupendous battle. But it is a battle which must be won in the local communities in which the Church is creating such faith and idealism as constitutes the essence of civilization. Upon the earnestness with which the task is accepted does the victory depend. Only as we succeed in re-establishing a spiritual civilization which believes so confidently in the strength of character and right that it will not succumb to the temptation to use force, can the world of our day be saved. Our day is calling for a penitent Church which is willing to pour itself out in sacrificial love for lost humanity, a Church which sees that men and nations are doomed apart from the saving grace of Jesus Christ. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out and trodden under foot of men."

Shall Our American Sunday Be Christianized or Commercialized?

BY DR. JOHN McDOWELL*

THERE are several facts in the present situation which magnify the necessity and urgency of this question. These facts are as follows:

FIRST, the obvious growing indifference of individuals, groups and institutions to the claims of Sunday on modern life. This indifference manifests itself (1) in efforts to break down the safeguards and traditions of the American Sunday; (2) in determined efforts to secularize and commercialize the day; (3) in the failure of the institutions of religion, namely, the Home, the School and the Church, to set forth the reasons for the claims of and the benefits of Sunday in behalf of every effort for human well-being and human welfare. The silence of the pulpit on the claims of Sunday in all men, and especially on church members, has been one of the primary causes of the present indifference today.

SECOND, the imperative necessity of Sunday in the life of the individual, the family, the community and the nation. It is evident that Sunday helps to create, to stimulate and to satisfy the three dominant impulses in the heart of every normal man and woman, namely, love of home, love of country and love of God. Where these impulses do not dominate, there is no church, there is no Sunday and where there is no Sunday there is no religion, and where there is no religion there is no God, and where there is no God there is no conscience, and where there is no conscience there is no responsibility for the rights of man, and where there is no responsibility for the rights of man there is no security of life or property. "Experience," said Theodore Roosevelt, "shows that Sunday is essential to mankind, that it is demanded by civilization as well as by religion." In speaking of France's greatest needs a noted Frenchman said: "They are two: the American Sabbath and the American mother."

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THIRD: that the character and value of Sunday will be determined by the dominant ideal of the times. Three ideals are seeking for dominance today. They are:

(1) *The Materialistic Ideal*, according to which everything is measured in terms of matter. There is no God, no Christ, no Holy Spirit, no Father in heaven or no brother on earth in this ideal. The grave ends the story and seals the book of life forever.

(2) *The Commercial Ideal*, according to which everything is measured in terms of money. The first question men ask who are dominated by this ideal is not, what is right, or is it brotherly, but, will it pay? how much will I get out of it in terms of dollars and cents?

(3) *The Religious Ideal*, according to which everything that pertains to the individual is measured in terms of manhood, character and personality, and everything that pertains to society is measured in terms of the Kingdom of God—"a kingdom of righteousness, peace and joy in the Holy Ghost." History and experience prove that where the materialistic ideal or the commercial ideal have dominated Sunday has been lost as a holy day and has been made a workday. The time has come when the Church should make all men see, and especially the laboring men, that in its insistence on the dominance of the Religious Ideal of Sunday it has been the real guardian of the day as a rest day for all mankind. What has been axiomatic in religion from the beginning is now declared to be fundamental to government by our historians, our scientists and our statesmen: namely, that what is spiritually good for the people is socially, politically and economically good for them.

FOURTH: that apart from the hearty belief in and loyal support of the leadership and membership of the Church there is no hope of the Religious Ideal dominating our American Sunday. If the American Sunday is to be Christianized there are some things which must be done, and done at once, by the representatives of the Church. Among these are the following:

(1) The representatives of the Church must insist that what religion has demonstrated to be good for the soul is invariably good for the body and the mind. Obviously a use of Sunday that is ethically wrong cannot be economically, politically or socially right.

(2) The representatives of the Church must set forth the origin, nature and rights of Sunday as a day of worship and of rest. They should make clear that the soul has its imperious needs as well as the body and the mind; that Sunday is founded in the laws of physical and material well-being as well as spiritual well-being. Without Sunday, business and industry are apt to take possession of man's whole life with disastrous results.

(3) The representatives of the Church must not only teach what is fundamental to the preservation of Sunday, they must practice what they preach and teach. If they believe Sunday should be a holy day, they must not make it a holiday or a workday. If the representatives of the Church would rightly observe Sunday from the view of the Religious Ideal, religion itself would hold a far higher and different position here in America. The day is doomed, both as a day of worship and a day of rest, without the support of the religious people of our land.

(4) The representatives of the Church must aid and sustain all efforts to reduce Sunday work. In cases where Sunday work is necessary, they should see to it that those who must do this work have some other day of rest, that nobody should have to work every Sunday.

(5) The representatives of the Church must seek to make all efforts for Sunday observance constructive and not destructive. This means that they must endeavor to make Sunday a genuine day of rest and recreation for all people, and especially for the laboring people so that it will be connected in their minds with every effort for human development, human betterment and human happiness.

What America needs and wants today is not the American Sunday or the European Sunday, but the Christian Sunday, the Sunday that was made for every man, for his temporal as well as his eternal welfare. "Christ came," he said, "to heal the broken-hearted, to preach deliverance to the captive, recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." When the Church and Sunday stand for what Christ stood for, then the people will stand for the Church and Sunday in America will be Christianized and not commercialized.

Three Crosses

(Continued from page 4)

harmony, growth and happiness. But we have been afraid to test them experimentally very far beyond the family, afraid to surrender race prejudice and the assumptions and assertions of racial superiority and to trust love, afraid to exhaust the possibilities of good will before insisting upon the maintenance of national honor, afraid to try the service-rendering motives and give up our exclusive devotion to profit-seeking.

Development came in the natural sciences through bold and free experimentation. Men got nowhere in exploring the power and use of electricity so long as it was regarded as a toy with which to move pith-balls. So it is with love and good-will. It was the adventurous experimenters in science who explored beyond the conventional uses of electricity who released its power for mankind. We need adventurous Christians who will experiment with love and good will in those numerous areas of social relations as yet little modified by these ethical and spiritual forces.

A. S. Russell, a distinguished chemist of Oxford University, asserts that "Nature is continually being shown by the experimentalists to be more remarkable than the wildest surmises of the most enthusiastic theorizers." The ethical and spiritual possibilities of human nature might prove still more remarkable if we but dared to experiment more boldly with love and good will. And who would set limits to the redemptive power and regenerative energy of Divine love and grace in our personal and social life if men would really commit their ways unto the Lord and trust in Him?

Thus the three crosses on Golgotha on the first Good Friday serve as perpetual reminders of the threefold significance of the cross of Christ.

Book Reviews

"We or They," by Hamilton Fish Armstrong. The Macmillan Company, New York, 1936. \$1.50.

This carefully documented study of the purposes and methods of the dictators of Europe will bring squarely before the minds of earnest Christians in America the fundamental issue that they may be forced to face. Dr. Armstrong with relentless logic analyzes the declarations of Lenin, Mussolini, and Hitler, and some of their more significant acts, and concludes that a live-and-let-live relationship between democracies and dictatorships cannot last indefinitely. The dictator must always feel in danger with democratic states as neighbors, for such free states remind his people "that there is still in the world such a thing as freedom."

What, then, can the democracies of the world do? Again and again the author suggests that these democracies must work together. Particularly in America, we must recognize "the moral antinomy which is splitting the world, not as some say into three camps—democratic, Communist and Fascist—and not as some say into two camps—Communist and Fascist—but into two more general yet distinct worlds, in one of which personal freedom still lives and in the other of which it is dead."

Will such cooperation and understanding of the fundamental issue lead America to war? Dr. Armstrong has no sure answer. Realizing the damage that war does to any liberal government, he expresses the hope that "the final test will be postponed." The task in every democracy is "to mitigate the economic and financial diseases which have persuaded great and proud peoples to accept as normal the mental and moral status of serfdom." Revolutions, he points out, are not so much won by the revolutionists as they are lost by their opponents. We must create economic and social conditions in America that will make the reign of a dictator unthinkable. Meanwhile, as we postpone the final conflict, "the hour for one of the dictators may strike."

If the struggle finally comes, Dr. Armstrong's own position is clear. "Our fathers won their liberties by force, in three centuries of struggle. Programs of action to take those liberties away by

force give notice that we must be ready at some point to reply in kind." Earnest Christians must face thoughtfully and prayerfully the issue raised in this book. There can be no compromise between the doctrine of dictators and the doctrine of democracy. If the struggle should issue in war, which God forbid, what should a Christian do? C. J. T.

The Sabbath—For Man, by Eliot Porter and Arthur C. Wickenden, Presbyterian Board of Christian Education, Philadelphia, 1936—15 cents.

Is the question of Sunday and its observance a troubled question in your Church and Community? If it is this pamphlet of thirty-six pages has been prepared for you. The writers issue a warning to study groups: "This is no answer book," they say, "Give a man a rule and you make him a Pharisee; give him a principle to live by and you make him a Christian." Following that prescription these six studies sketch for the students the setting of the Old Testament Sabbath and the attitude of Jesus toward it. Against this background the writers discuss the Christian Sunday and its values; the difficult Sunday problems which confront every Christian; and finally, the question How shall we, as Christians, observe and use Sunday? The problem of Sabbath observance is confined to neither adults nor young people. Dr. Porter and Dr. Wickenden approach the question from long experience as pastor, teacher and writer and with sympathy and insight meet the needs of both groups.—E. G. R.

National Destiny

The future of America depends upon our national garden and ourselves. This really means that the future depends upon ourselves, for unto no other people has God given so rich and beautiful a garden to cultivate. What we are in ourselves must make the future. Our purpose, our health, our skills, our spirit and character—these are the forces of national destiny.—*Dr. Joy Elmer Morgan, Editor, Journal of the National Education Association, and Secretary of the Association's Committee on the Horace Mann Centennial.*

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children under 15 years).

Man of Affairs (George Arliss) (G-B) Enjoyable picture of English politics with Arliss in dual role—as pompous Prime Minister stupidly bungling a delicate situation, and his twin brother, a gay adventurer, who saves his twin by heroic measures and gives him the glory.

For A: **Very good** For Y: **Very good** For C: **Mature but good**

Champagne Waltz (Gladys Swarthout, F. MacMurray) (Para.) Delightful, distinctive musical comedy with Swarthout's charming songs. Shows that lovely old world music and modern jazz band music need not exclude each other. Action now brisk, now dreamy. Fritz Leiber's role as Strauss notable.

For A: **Entertaining** For Y: **Very good** For C: **Probably good**

Anna and Elizabeth (Dorothea Wieck, Hertha Thiele) (German) (Good English titles) The two stars of Maedchen in Uniform do memorable roles in interesting story of humble country girl magnified into "saint" through accidental "miracles." Notable atmosphere. Compelling character portrayal.

For A: **Fine of kind** For Y: **Doubtful interest** For C: **Doubtful interest**

Three Smart Girls (Deanna Durbin) (Univ.) Very human comedy, told with taste, with bits of Deanna's notable singing. Three sisters, engaging youngsters, thwart a fortune-huntress after their rich father, bring him back to mother after 10 years separation, and find worthwhile romance besides.

For A: **Amusing** For Y: **Excellent** For C: **Little interest**

Children of Fortune (Glueckskinder) (Lillian Harvey, German cast) (Ufa) Laid in New York, characters American, all dialog German, full English titles. Fine character comedy, intimate, subtle, amusing, boisterous. Poet-reporter saves unlucky heroine, with extraordinary complications.

For A: **Fine of kind** For Y: **Mat. & doubt. int.** For C: **Mat. & doubt. int.**

Beloved Enemy (Merle Oberon, Brian Aherne) (U.A.) Strong, vivid, finely acted picture of hatred and heroism, violence and bloodshed and fanatical loyalties of Irish rebellion, with tragic romance between intrepid Irish hero and fine English heroine. Moving drama, lightened by brief bits of human comedy.

For A: **Fine of kind** For Y: **Very sad** For C: **Too sad**

Sing Me A Love Song (J. Melton, Patricia Ellis) (Warner) Light, wholesome comedy. Trite plot, colorless heroine, but redeemed by Melton's singing, by settings of huge department store inherited by hero, and genuinely amusing roles by Herbert Cattlett, Jenkins and Pitts as employees.

For A: **Fair** For Y: **Good** For C: **Good**

Let's Make A Million (E. E. Horton) (Para.) Rural store-keeper hero plans to marry on his soldier bonus, but his two home-making old aunts oppose. Oil-promotion crooks get the money, and his friend's money too, but lively developments bring happy ending for all concerned.

For A: **Fair** For Y: **Good** For C: **Good**

Last Rose (Ufa) (German dialog, English titles, laid in England) The opera Martha, freely transformed into human and amusing story of rural life, accurately set and costumed, convincingly played, and favorite melodies finely rendered. Rich in character interest and natural comedy. Fine foreign importation.

For A: **Good** For Y: **Fairly good** For C: **Doubtful interest**

Mind Your Own Business (Charles Ruggles, Alice Brady) (Para.) Hilarious, amusing farce. Circumstances turn shy nature editor's column into sensationally successful exposé of crooked politicians. Scout troop thwarts kidnappers as climax. Boy Scouts interesting but Talbot's bellowing annoys.

For A: **Amusing** For Y: **Amusing** For C: **Amusing**

Reference Materials

* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

“Social Progress”—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use blank on page 32.

The Alcohol Problem

* Children and the Alcohol Problem—12 page pamphlet, single copy free.

* The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

* A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

† Alcohol As a Food—free.

† Alcohol, Its Influence on Body and Mind—free.

This Business of Drinking—2 period unit for Intermediates—Teachers' and Pupils' texts, 15 cents each.

The Value of Temperance. 2 cents each, 50 cents a hundred.

* Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

* The Liquor Problem, Unit E—A study and discussion outline, 15 cents.

Tests—to be used with Unit E, 5 cents.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

The Alcohol Problem—A Bibliography—free.

Motion Pictures

* How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

* Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

Beyond Remembrance—A worship service. 2 cents each, 12 or more copies, 1 cent each.

“WAR TOMORROW: Will We Keep Out?”—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents.

Additional copies of the text for members of the group, 25 cents each.

The Will to Peace—A worship service. 12 or more copies, 1 cent each.

* Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

* Program Suggestions for World Peace—10 cents.

† The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed),
2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.

Race Relations and World Peace, by Eliot Porter. Young People's Elective.
Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young
People's Elective. Teacher's and Student's Edition, 15 cents each.

Social Relationships of Young People by Harry Emerson Stock. Young
People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

Ideals of Love and Marriage. 5 cents single copy; \$4 a hundred.

†Report of the Committee on Marriage, Divorce and Remarriage, adopted
by the General Assembly of 1931. Free.

†Keeping Fit. Free.

†A Bibliography on Education in Family Life, Marriage, Parenthood, and
Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Churches in Social Action—Why and How, 10 cents.

Official Pronouncements of the General Assembly Relative to Social
Issues (1910-1936). Free.

Social Ideals of the Churches, 5 cents.

*Economics and the Good Life by F. Ernest Johnson (An adult study unit).
Paper \$1; cloth \$1.50.

What Your Church Can Do in Social Service, 5 cents.

†Economics and Social Relationships—Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building

Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building

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